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WEEKLY REVIEW.

—We regret much to hear of the death of Dr. Norman Macleod, reported by telegraph, and of whose illness we had not heard. We take the following notice of him from the *Times of India*:

"The popular preacher of the Barony Church had no connection with this country, no special ties connecting him with its people, until in 1867 the Assembly of the Church of Scotland deputed him, in company with another minister, to visit its missionary institutions, schools, and colleges throughout India. He set forth on this ecclesiastical mission merely to his own people and church; but from his first landing in Bombay towards the close of that year, it was felt that every Anglo-Indian could claim a strong personal interest in Dr. Norman Macleod as a man of Catholic sympathies, full of good sense, and overflowing with that contagious geniality which left all with whom he came in contact happier and more contented with their lot. The incidents of his stay in Bombay will be long remembered—whether it be his public religious service in the Town Hall, or the Mission Conference in his own Church, or the St. Andrew's dinner, where he stood beside Sir Robert Napier, just then about to embark for Abyssinia."

—Government have begun to subsidize the vernacular press. They have bargained with the *Bodhadayini*, of Balasore, and the *Uthal Dipika*, of Cuttack, for a portion of their space, to be occupied with communicated articles supplied by Government officers. The press would no doubt be a mighty engine for Government to employ, but its wheels within wheels require very delicate manipulation, and we are not sure that Government could manage it. The preliminary experiment is, however, a very tiny one, only Rs. 100 having been sanctioned for a year's cost in each of the districts.

—Presbyterianism is narrow. The question is settled for ever. The *Friend of India* has written an article more than four columns long, and has demonstrated the awful fact—to his own satisfaction. Presbyterianism is shown to be narrow because it is dreadfully grim; English lads and lasses laugh in church, but Scotch children never. Then Presbyterians do not believe that Burns and 'Christopher North' went to heaven,—that a place in the kingdom of heaven is secured for them by their place in the kingdom of letters. And so on. It is definitely settled then that Presbyterianism is narrow. Every thing here depends upon the standard. We have seen a good many very genial Presbyterians, and are not at all sure that the system is exactly as the *Friend* pictures it. But before a thing can be pronounced narrow or broad, you must produce your standard and prove its legitimacy. Happily, there is an unerring standard, and it is altogether better that we should try things by that, than by our own tastes and mental habits. Scripture tells us of a narrow door and of a broad one; but the narrow door happens to be the right one. If our narrowness should coincide with that, it will be well.

—The good people of Australia are moving in the matter of a Permissive Prohibitory Bill. Such a bill would undoubtedly be a great blessing to that country. Each community would thus have it in its own power to bar out one of the most frightful causes of social degradation and crime. In the *Geelong Advertiser* of May 7th, we find a notice of a meeting to consider this subject, at which the Rev. C. I. Cameron, formerly missionary of the Scotch Church in Bombay, and well remembered by many, made a speech, thus reported:

"The Rev. C. I. Cameron in seconding the resolution remarked that he had himself been a total abstainer for 23 years, and intended to continue so for the remainder of his life. (Applause.) In India, where he had laboured, there were 200,000,000 of human beings, of whom 10,000 were annually destroyed by furious animals which inhabited the jungles. The Hindoos, averse to the shedding of blood of any kind, regarded the sacrifice with indifference, but the British Government interposed and offered a reward of 300 rupees for every tiger killed. Now, notwithstanding all that Brahmins and Hindoos might say to the contrary, he thought they would all agree that the destruction of these animals was a humane and proper object. Yet, here there were no wild beasts, but an army of demons tolerated that annually sacrificed not only thousands of lives, but all that was noble, pure, and worthy of being guarded by the community. Strong drink produced nine-tenths of the pauperism, three-fourths of the crime, one-half of the disease, one-third of the suicides, three-fourths of the juvenile depravity, and one-fifth of the shipwrecks by which the world was afflicted, and he thought it was therefore the duty of the Government to endeavour to curtail its ravages. The continuance of the evil could not be defended on the score of sound political economy, and he related the anecdote of the Roman matron, who when asked to exhibit her jewels, introduced her visitor to her nursery, and pointing to her children declared they were her treasures, as an incident that speakingly proved that there were other things besides money that constituted the wealth of nations. (Cheers.) The wealth of the colony was its boys and girls and men and women, and whatever injured them physically or intellectually was an injury to the vital interests of the commonwealth. (Loud applause.)"

In contrast with the above, take the following remarks made by the Bishop of Peterborough, in a recent debate on the Licensing Bill in the House of Lords:

"For those reasons, therefore, he had an abhorrence of the Permissive Bill; but to put his view of it in the strongest light, he would say that were he given the choice—and that same choice would be presented in the case of the Permissive Bill—whether it would be better for England to be free or to be sober, strange as the assertion might appear to be when made by one of his profession, he declared he would rather she were free than that she were sober. Honestly, he should say, he would prefer freedom to sobriety, because, with freedom they might obtain sobriety, but they might also have sobriety without freedom."

The liberty that this Bishop pleads for is just the largest liberty for the devil to do his work. Who that knows anything of what drink is doing in the British dominions can doubt it? The *Alliance News* places alongside of the above extract, the following words of Thomas Carlyle:

"No man oppresses thee, O free and independent franchiser! but does not this stupid pewter pot oppress thee? No son of Adam can bid thee come or go, but this absurd pot of heavy-wet can and does! Thou art the thrall not of Cedric the Saxon, but of thy own brutal appetites, and this accursed dish of liquor. And thou pratest of thy 'liberty,' thou entire blockhead!"

According to the Bishop of Peterborough's idea of liberty, a community has no right to debar people suffering from contagious diseases from the common privilege of going and coming. Why should a sick man be treated as a criminal and deprived of his civic rights? What have the interests of the majority to do with it? A man's liberty is inalienable, and no majority can vote it away. Such is the fashionable style of reasoning when the liberty of drinking is concerned; but when the liberty demanded is that of a man with the small-pox or other contagious disease, all the world cries out—away with it! we must be protected, whatever the inconvenience that individuals may suffer. Now the Permissive Bill simply invests communities with the right of voting whether they will have grog shops in the midst of them or not; a two-thirds vote excludes the evil. The principle that majorities have a right to legislate for the common good, is an essential principle of liberty. "Ye have been called unto liberty," says Paul; "only use not liberty for an occasion to the flesh, but by love serve one another."

—The *Bangalore Herald* professing to quote Scripture, says: "He that provideth not for his own is worse than a devil." This is unjust to the devil. Worse than an infidel, an unbeliever, is what the Scripture says, and it also tells us that the devils believe and tremble. By the by the passage above referred to is almost always misunderstood. A glance at the context will show the apostle's meaning to be this: He who, having poor and dependent relations, and being able to support them himself, brings them upon the church for support, is worse than the man who makes no profession of being a Christian; for the heathen look after their own poor. If the true meaning of the passage were commonly kept in mind, there would not be so many applications for admission to our Homes, Asylums, and Orphanages.

The Report of the Indian Home Mission to the Santals for 1871 informs us that Mr. Johnson, regarding the work among the Santals as fairly started, had left for the Khyber Pass, believing it to be his duty to perform pioneer work. Mr. Johnson was originally an officer, we believe, and left the army to establish this Home Mission to the Santals. Numerous new openings for the Gospel among the Santals are reported. The present number of members is 35, of whom 13 were received last year. The following is from Mr. Boerresen's Report:

At the close of 1870, my dear wife not having

recovered from her sickness, the Doctor at Sewry said that there was only one remaining remedy, and that was to go to Europe. But our work not admitting of that, and knowing that we have the right of asking the Lord Jesus for whatever we need, we besought Him on her behalf, and He graciously answered our prayers, and granted our request.

My dear wife, with the children and school girls, took a tour through the Santal country, as far as Jamtarrah, in company with Mr. Skrefsrud, riding on horse-back day by day; and this, with God's blessing, has proved a more effectual cure than all Doctors' medicines could have done, inasmuch as she has been able to work through the whole of 1871 without a relapse. It gives us great pleasure also to be able to report that our Mission has been free from sickness during the past year, for which we render thanks to the giver of all good.

Mr. Boerresen gives an account of his visits to Bombay and other parts of India, on his 'begging tour.' He says:

My begging tour is a begging tour indeed, it having a two-fold character. Day by day I meet with some gentlemen or ladies, who know nothing about Missionary work, having never learnt to know their own hearts. These I beg to come to Jesus: so that my work has not been only to get money, but also to bring Jesus to their houses, where I told them that it would give me great joy to know that they received Him in their hearts by simple faith.

I must here remark that, although I find the English gentlemen very kind, yet I have found that the Scotch gentlemen are the most generous and hospitable.

It is to be hoped this last remark may not meet the eye of the *Friend of India*.

From Godial we went to Nerampore (a large Bengalli village), because it was a centre to which Sonthals from many villages round brought the produce of their field to market. We had large congregations of Santals there daily, many of them came only to hear the word of God, others came for medicine. We had the opportunity of preaching to the Bengallees also, as many of them came from the village to have a look at us. When the Bengallees of that village (who had never received kindness from any one) saw the kindness the Santals received at my hands in obtaining medicine free of charge, they also took courage, and brought all their sick to me. I was perfectly astounded at the number of the sick, and likewise at the variety and soreness of their diseases.

When about to leave, the people expressed their sorrow at my early departure, but I was afterwards obliged to return and dispense medicine once more. Our Sunday service there was very well attended. It being market day a large number of Santals assembled, especially women. We left Nerampore for Godial again, as many Santals still continued to assemble there, and we wished to avail ourselves of such a favourable opportunity of making known the Word of Life. Whilst there, before we went to Nerampore, a man brought his brother to me, who was suffering from dropsy in the stomach, asking me to cure him. I asked him "Why do you not go to your Bongas"? He replied: "For 5 years I have been suffering, and have been to them and given them every thing I possessed, and they have done me no good;" at the same time imploring me to help him. I told him that I could not cure him, but that Jesus could, and then gave him some medicine and asked God's blessing upon it. When we returned from Nerampore he came to me, expressing his most hearty thanks, telling me that his brother was quite cured, and that they had determined never to give the Bongas anything more, but that they would come and learn of Jesus, and be His children.

Mr. Skrefsrud says:

In former years the progress of Christianity amongst the Santals was greatly impeded by a system of clanish prejudice, almost as rigid as the caste of the Hindoos, whereas during the past year, no less than 100 village chiefs, and 2 district chiefs in one place, and more than 300 chiefs in another, have unanimously declared that no Sonthal shall be deprived of any of his rights in the community by becoming a Christian, the God of the Christians being the God of their forefathers, before they settled in Champa: and that nobody shall object to giving his daughter in marriage to a Santal Christian. In former years the old belief in their lewd gods and obnoxious ghosts held its sway over their minds with so firm and tenacious a grasp, that all efforts to shake it seemed of little or no avail. Whereas during the past year, in some parts of the country, it appears to have been shaken to its very foundation, and given way to faith in the God of their ancient forefathers. All this, and other innumerable blessings (as health, and sufficient funds for our Mission, &c.) demand a thankful heart-rendering to our heavenly Father, who is gathering His lost sheep also from amongst the benighted Santals.

We are sorry to see by the papers that famine and the oppression of the Bengallee Mahajuns are almost driving the Santals to desperation.

The Bombay Guardian.

SATURDAY, JUNE 22, 1872.

WILLIAM LAMB.

William Lamb was pastor of the Independent Church, Northwich, Cheshire, and afterwards was settled in Wakefield. His ministry extended from 1839 to 1854. A memoir of him has been published by Morgan and Chase, under the title, "Christ our Life, and Living by Faith, exemplified in the experience, labours, and letters of William Lamb." We have been greatly interested in this Memoir, and we commend it to the attention of all who are hungering and thirsting after righteousness. To be conformed to Christ was the passion of this good man's life; he counted all but loss for the excellency of the knowledge of Christ. Believing that all things which pertain to life and godliness are ours in Christ, he saw no reason why the Christian should not appropriate them to the full extent of his need. Christ is not only our justification, but he is made of God unto us sanctification; and as we enter into the first by faith, so, according to our faith, will be our realization of Christ as our sanctification. We are commanded to be holy as God is holy; Christ bids his disciples be perfect even as their Father in heaven is perfect, and that in a discourse which closes with the solemn statement that only they who keep his words shall be acknowledged as his. Yet the generality of Christians live most of their time here below without any sense of their obligation to be, now, perfectly holy; and the very mention of the thing seems to them to savour of great presumption. But in the consideration of this matter we must discard all worldly ideas of what is involved in sanctification, as though it were something which by an innate virtue or power of our own we accomplished, something for which a man might take credit. It is necessary to become a sinner to get salvation; and to become a great sinner in order to become a great saint. The great thing which has taken man away from God, and which keeps him separate from God, is the idea that he can do for himself; what he needs in order that he may be brought back to God is the discovery that he cannot of himself do any thing good in the sight of God. Our Lord himself, speaking of his humanity, said, I can of mine own self do nothing; and again, There is none good save One, that is, God. Our sin is in our separation; our acting without God. We must see this self-life in its true light, in order that we may know our need of a Saviour; and the more we see of the evil of the self-life, the more we shall be prepared to abdicate it in favour of the true life, viz., life in Christ. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, said Paul. Christian attainments are just the abandonment of our pretensions to live independently, and the appropriation of Christ; and the difference between a partly sanctified Christian and a wholly sanctified one, is that the former still holds on in part to the idea of some goodness, some wisdom, some power, some creditable energy in himself, and the latter has given up that idea entirely, and taken Christ as his life. Separate the branch from the vine and begin to commend it, and even while you commend it, it fades away in your sight, and becomes a dead thing. That true life which Adam lost the very hour he sinned, comes to us in Christ. When we come to examine the matter, we find that it is far more presumptuous for a man to think of remaining but partially sanctified, than for him to aspire to thorough holiness; for in the former state a man is more or less glorifying himself, relying on his own ability, as though he could do something and not all; he seems to say, I have climbed a little way up the mountain, but only one who is invested with more than human power can climb to the summit. Ah, that is a sad error of his. With merely human power would he ever have climbed an inch? The Bible says no; without me, ye can do nothing; so that it is not a question of man's ability at all. I can do all things through Christ who strengtheneth me. We can do nothing without him; we can do every thing with him. We have to abide in him as the branch in the vine, and he will be to us all that we need. This does not leave our nature passive at all; on the contrary, union with Christ awakens all our activity; we live in the true sense of the word; but the life is communicated from Christ, and his is the glory of all that we do. If, because the thing is done through our activity we begin to take credit to ourselves, we are in danger of being left to ourselves; if we are to grow in grace, it is upon condition that we cease from self-flattery, and give God the honour of everything. From him cometh down every good and every perfect gift. Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure. When I am weak then am I strong; when I know my own utter inability to do anything pleasing to God apart from the Holy Spirit, then the Holy Spirit will work in me mightily. Paul offered this prayer for the Thessalonians; The very God of peace sanctify you wholly; and may your whole spirit and soul and body be preserved blameless. How is such a prayer fulfilled? By throughly showing the parties how absolutely destitute they are of virtue or meritorious ability; and by showing them the readiness of Christ to be their sanctification all the day long.

We must give our readers a few specimens of this delightful book, which consists chiefly of letters. But these are real letters; letters in which the whole soul of the writer has been poured out.

"I have much good news for you; indeed through mercy I have nothing but good news to forward you. We held special services at———, when between twenty and thirty were clearly converted, and numbers more were greatly quickened by the Holy Spirit. M., of L———, took one night, and was so much delighted with what he saw, that he went home and resolved that he would either empty or fill his chapel in twelve months. About a week after this, on the sabbath morning, when he formally began the course of sermons, the Holy Spirit so came down upon him whilst in the pulpit

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in prayer, that he was twenty minutes totally unconscious of all about him, literally overwhelmed by the glory of the Lord. He seems to have been not only baptized, but salted, with fire. Never did I behold a man so sublimely changed in so short a time. He is indeed, a *new* creature in Christ. Every sentence he utters falls like a hammer upon the anvil. Every limb in his body is instinct with holy fire. He has given me some idea of what is meant by the demonstration of the Spirit and power. Since that hour, *all* has been new in the chapel; numerous extraordinary conversions have occurred, the prayer of faith is a common thing, and the congregation is nearly doubled. When M.'s people paused through sheer exhaustion, we began, and have held on for sixteen nights. We were in a truly blessed state before, but have been immeasurably uplifted since. The congregations have been wonderful. Neither wind nor weather has affected them. Several of our dead members are just like Lazarus coming out of the sepulchre at the bidding of Jesus. They are a mystery of mercy to all around them. Those who have done little but find fault, are now all on fire with love. We have conversed with about seventy persons. I should think twenty have received full salvation, and about forty or fifty profess peace with God. In addition to these, many have awakened, and we are stumbling on fresh and clear cases of conversion every day."

"Was thankful to receive so pleasing on account, although I was partly prepared for it by the freedom and faith I felt when pleading for you at the throne of grace. But I feel more than I can express that the grand desideratum is a revived ministry. I will neglect no duty, God helping me, but my deep and growing desire is that I may not only be filled with the Holy Ghost, but also consciously clothed with power from on high. He promised that they who believe on him should receive 'a mouth and wisdom which none of their adversaries should be able to gainsay,' and that they should do greater works than He had done, and that out of their hearts there should flow rivers of living water. I don't deny that these Scriptures might in some degree, and in some of their aspects, be peculiar to the apostles; but I do intend to try how far they are available for me. I see very plainly the *greatest* mistake of my life has been in reference to the goodness of God.* I have all along been unwilling *to believe He really* was as good as He said He was—*i. e.*, I have been madly barring his beneficence out of my heart. This is the moot point between God and man. He is a good man indeed who has not a million times made his Redeemer into a liar on this subject, even without meaning it. We are all astray here. The Church is lost for want of a mightier grasp upon the illimitable and everlasting love of Jehovah, O brethren! I do feel and deplore my littleness—I am nothing, I have nothing, I do nothing. But I am determined that I will make a solemn experiment upon the Cross and Christ. I wish to know what Jesus can do for William Lamb. I am now making that experiment. I am each moment of my life looking for all that the great God can give me. I do not hesitate; I do solemnly believe that He does give me *all*, that He continues to fill me with all the divine fulness. We must 'open our mouth wide,' we must have our hearts enlarged. I am a mystery to myself at present. I can believe more than I should dare to tell any one but my Father who is in heaven; and yet I am doing nothing; I see no plain, palpable results of my labours. However, I will wait *patiently*; for the Lord our God shall come, even our God with a recompense. Moses stood unnoticed on the awful mount six days, waiting for the Most High. You must, dear brother, honour God by great expectations, for these alone comport with his character. Widen, then, oh widen to infinity your devout desires! Mine often stretch me upon the rack, and threaten to kill me. I am like a little child wrestling with a mountain. But my mind is made up. I will not reason upon the subject. I am blind to consequences, let my life be short or long. I have taken hold of the strength of my Jesus, and I will not let Him go. I really can conceive of one prayer containing a larger life than a host of the sickly and shadowy existences that are flitting around me. Excuse my speaking so much about myself, but I thought it would be the best way to answer your fraternal letter, for I think this is the way in which the Lord is leading you."

We have selected these almost at random, and could easily fill our paper with passages worthy to be meditated and held in remembrance. The editor, a man of kindred spirit, has done his work admirably.

* "God, of a beautiful and divine *necessity*, is love in all He does." It is no task for suns to shine, and "the Lord God is a sun." Yet how often we petulantly or ignorantly ignore "all those acts which deity supreme doth ease its heart of love in!"

FAITH AND A GOOD CONSCIENCE.

These should never be disjoined. Properly speaking, they never are. True faith will not suffer a man to remain with an indifferent conscientiousness; and a truly good conscience will not suffer a man to remain unbelieving. The man that looks to God is most mindful of his obligations to his fellow-men; and he who is animated by a sincere desire to act well his part in life and fulfil his duties to society, will constantly feel the need of help from on high that he may do this. We do indeed find some very conscientious people who seem to be without faith toward God, and some believers who seem to be wanting in the perception of what is due from them to others; but these are abnormal growths, and when carefully examined are found to have a worm at the root. The command Thou shalt love thy neighbour, is said to be *like unto* the command to love God; they are twins in fact; and we cannot obey the one command without obeying the other. The apostle Paul, in the epistle from whence our words are taken, charges Timothy to war a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck. Some have neglected this matter of a good conscience; and it has been with them as on board of a ship, where the compass is rendered unfaithful by the juxtaposition of a quantity of iron; she has lost her course without suspecting it, and suddenly makes shipwreck; so with these. Their minute attention to matters connected with worship did not help them in the least; and so, on board the ship, the utmost attention to the sails that they might catch the winds of heaven and waft the vessel onwards, would not in the least avert the catastrophe. She is not pursuing her true course, and progress only means more swift disaster.

Corruptio optimi pessima; the better a thing is, the more evil is the corruption of it. The best thing in this world is God's free offer of pardon to sinners, through the blood of the Lamb; and there is nothing more detestable than that abuse of this precious thing, which leads men to say, God cares nothing about such poor obedience as I can render; faith only is pleasing to God; my shortcomings in this and that duty are of little consequence; I must not let my conscience be burdened, for then my faith would decline; I am just a sinner saved by grace; in many things we offend all; God will see no iniquity in Jacob. Laying these flattering unctions to their hearts, thousands of professed believers starve their conscience, bring sad discredit on the name of Christ, and hinder others from perceiving the true glory of the Gospel. They are like a patient, sick with a disease that one only physician can cure, and attended by that physician, loud in his praises, most deferential to him, and careful to take his cordials, while entirely neglecting his tonics; their disease remains, and they bear false testimony by making it appear that the physician is unable to heal them. If they would get up, and walk, and stretch out their arms vigorously, that would be better than all their verbal commendations of the physician. Christ came to save his people from their sins, and to write his law in their hearts. If they really believe in him, then his will is sweeter to them than their own, and they will rejoice in every service that enables them to show their devotion to him.

From the beginning this spurious faith, this antinomanism which pretends to glorify Christ by trusting without doing, has diligently followed the true faith, like a shadow. The apostles saw it and decried it; the reformers of the 16th century had not passed off the scene before it appeared: England abounded in it in the last century; it is rife at the present day.

In the Sermon on the Mount, and all through his teachings, the Saviour is constant in prohibiting the divorce of faith and of a good conscience. His people are to be known by their fruits. Let your light so shine before men that they may see your works and glorify your Father in heaven.

Show me thy faith by thy works, says James; and what else does Paul say in Hebrews xi.? He goes through the Old Testament in search of illustrations of faith, and finds them always in what men did and suffered; in some way or other every man's faith took form. Suppose now, dear reader, that a similar account were to be given of your faith; does your life furnish the evidence palpable, undeniable, of your faith in Christ? Can it be said of you: He once thought it more blessed to receive, now to give; once to be preferred, now to prefer others; once to be comfortable, now to be useful; once he was careless of obligations, and shirked the payment of debts, now he is forward to meet all obligations and to owe no man anything; once he was chiefly occupied with his rights and claims, now with those of others; once he lived for himself and the promises of the Gospel were not heard from his lips, now he lives for Christ and gladly speaks for the Saviour; once he gave way to temper, malicious or curious feelings and the like, now he has his spirit in subjection; once he did nothing to stop the great current that sweeps along the broad way to death, now he is constantly studying how he may win this man and that to Christ. Is this the way in which your name would be entered in a modern appendix to the 11th of Hebrews? Or is the testimony of your life something quite different from this? If so, your faith is not saving you; it is of the dead kind mentioned by James. If you would reach the haven, hold faith and a good conscience in undivorceable union.

WHAT IS TRUTH?

Transformed as the ministers of righteousness. (2 Cor. xi. 15.) If even in the apostolic days, the servants of Satan were found in the ministry of the Church, what wonder that they should now be found there. Their profession did not constitute in Paul's eyes any reason why they should be treated with deference, or why they should not be truthfully characterized. These men may have been sincere, as the word is commonly used; they had the opinions they professed to have; but then where did they get these opinions? Not from God; but Christ's true ministers are taught of God, led by the Spirit, and have the mind that was in Christ Jesus.

Thrice was I beaten with rods. (25.) These credentials were marvellously different from any his detractors had to present. These were the signs of his apostleship.

Who is weak and I am not weak? (29.) That is, he was by his sympathies so united with the

church-members, that he felt as personal whatever happened to any.

God knoweth that I lie not. (31.) Some would think that he had exaggerated in the catalogue given of his trials. He appeals to God for the truth of it.

And I knew such a man. (xii. 3.) This may be a second instance.

Paradise. (4.) Whether the same as the third heaven or not, we cannot say. We know that Christ and the crucified thief are there; the tree of life and the river of life are there.

Words not lawful for a man to utter. (4.) Not utterable in human language. Probably the same truths that John saw afterward, and which needed to be clothed in symbolic language throughout. Paul probably was able to apprehend in some measure the meaning of them; but to others he could not tell them, for anything short of the experience to which he had attained, would make it impossible for a man to apprehend them.

Lest any man should think of me above that which he seeth me to be. (6.) The great solicitude of men is to appear better than they really are; and even Christians need to be on their guard against the desire of being estimated high in the favour of God, above what the facts of the case would warrant. But Paul was distressed at the idea of being overrated, and could not even bear to speak of great spiritual blessings and privileges enjoyed by him, lest people should think too highly of them. So he just gave them his life acted out before their eyes, that they might see for themselves and form their own judgment of him.

Lest I should be exalted. (7.) If even Paul needed some special discipline that he might not be lifted up through the singular favour vouchsafed to him, how much more will ordinary Christians be in danger of being inflated through visions and revelations. Therefore these are withheld. And it would probably be a hazardous thing for a man to get a much deeper insight than others into the meaning of unfulfilled prophecy, if he were not previously very thoroughly sanctified and emptied of himself. Therefore the three first chapters of the Apocalypse deal so much with matters relating to the sanctification of the individual Christian. The first thing for a student of prophecy is self-consecration; let him hunger and thirst after righteousness, and seek first the kingdom of God, and be emptied of all desire to shine among men, and then this thing will be added unto him.

I besought the Lord thrice. (8.) It was some physical infirmity, some affection of the eyes, at all events something that he thought likely to be an impediment to him in his work. As soon as he learned that it would not be a hindrance, he cheerfully acquiesced.

I take pleasure in infirmities, in reproaches, in necessities, in persecutions. (10.) Some ancient arts are said to have been lost; is this one of them? Modern opinion has planted itself square against the expression of such a feeling.

All patience, signs, wonders, mighty deeds. (12.) These credentials of an ambassador of Christ are remarkable for the order in which they are placed.

Being crafty, I caught you with guile. (16.) The language of an objector. Paul took nothing himself to inspire them with confidence, and would thus send others to receive aid; as though Elisha had sent Gehazi to Naaman. But it was just the contrary.

Which is not weak. (xiii. 3.) It should be 'who,' referring to Christ.

Mighty in you. Christ is mighty, but is straitened in us. He is mighty to save, but his saving power is displayed or hidden, according to the faith of his people. The vine yields fruit through the branches. But if we look at the church at large, Christ seems to be in the sepulchre. Crucified through weakness, the bands of death seem still to hold him. The world wants the evidence that he is risen, and it is for us to give it. He cannot do many works because of our unbelief. When the Son of Man cometh shall he find faith in the earth?

Know ye not—that Jesus Christ is in you, except ye be reprobates. (7.) The word for *reprobate* is the same that is rendered *castaway* in 1 Cor. ix. 27. If a man is a believer Christ is in him; and is this a thing hard to be known? Can a man be influenced by the mind of Christ, and not see the difference between that and his own mind? The thing is preposterous. We may do many religious things, but our interest in the matter may be traceable to fear not love; this is not the mind of Christ.

Who gave himself. (Gal. i. 4.) Not only did God give the Son, but the Son gave himself. He says, I have power to lay down my life and I have power to take it again.

Some that trouble you and would pervert the Gospel of Christ. (7.) This race has never died out. From that day to this the church has never been without theological tinkers, exercising their wits in *adapting* the Gospel of Christ to the ideas and prejudices of men. In this epistle we have Paul's Gospel, Paul's statement of Christ's Gospel, and we have alongside of it the accommodated Gospel which he is intent on exorcising.

Let him be accursed. Here we have a solemn curse recorded against every corrupt Gospel. Many would have us speak deferentially and apologetically of hoary-headed systems of corrupt Christianity; because of their antiquity and prestige; but the same love that prompts God to give his Gospel to mankind, requires him to pronounce this curse upon every system of so-called Christianity in which the essential features of the Gospel are changed. This Epistle to the Galatians was the means of opening the eyes of Luther as to what was the true Gospel and what was the false. In the Church of Rome he found this perverted Gospel marvellously developed and manifested, and he waged war against it with all the energy that this clear perception of the truth invested him with.

Epitome of News.

Saturday, June 15, 1872.

—Deaths last week, 362. By Small-pox, 45.

—The Mikado has now promulgated an order that the deported Christians are to be brought back to Japan, and that liberty of religion is to be allowed them.

—*Times of India:* "The terrific heat at Kamptee is telling fearfully on the troops at that station. During last month, the 44th Regiment has lost no fewer than eight men, four women, and twenty children.

—Same: "On Thursday evening last, Messrs. Nicol and Co. received information from Bushire, that the B. I. S. N. Co.'s Steamer *Cashmere* had been attacked by robbers at Busreh on the night of the 12th, that one of the crew had been killed, the captain and 6 others wounded, and Rs. 42,000 stolen from the vessel."

Busreh is Bussora, we suppose. Our contemporary adds: "In the town itself murder and outrages of all descriptions are perpetrated under the very noses of the Turkish officials, and no notice is taken of it. The officials appear powerless to prevent it. Not long since, we are informed, a detachment of some 400 hundred Turkish soldiers was sent from Bagdad to Busreh to attempt the restoration of peace and order—but the *budmashes* of the place quickly turned the whole squad out of the place *nolens volens!* These bands of freebooters are reported to consist principally of Arabs, with a few Persians amongst them. Some idea of the state of affairs may be obtained from the fact that native merchants are obliged to bring specie or valuable merchandise to the steamers under escort, to prevent these rascals from indulging in their depredatory desires."

—In an obscure village in Jehanabad, a poor girl about seven years old fell one evening after dark into the hands of four ruffians, three of whom are said to be high-caste Brahmans. They carried her to a blacksmith's shop, where they discoursed on the best way of stripping her of her ornaments, worth barely over a hundred rupees. Murder was proposed, but that idea was soon deprecated. This, however, the patience of one of them could not brook, and he made short work of the affair by severing the head of the child from the body with a sharp axe, which he was then holding in his hand. Three of the men have been caught.

—*The Advance:* "The South is in a wretched condition of political and pecuniary bankruptcy. The war nearly ruined the people of that section in their individual finances, and the carpet-bag politicians, under the 'Republican' name, and by aid of the ignorant negro vote, have about ruined the separate States, by the enormous additions corruptly made to the public debts. 'Ku-Klux' outrages are the natural out-growth, in the opposite direction, of the rage of the helpless victims, the property-holders and natural leaders of the people being disfranchised—a fate which individually they richly deserve, but a political measure which, as now perpetuated, works badly, and hinders rather than helps hearty reunion. At the North, also, important changes of policy are demanded. The people want relief from the burdens of heavy taxation. It is no satisfaction to them to be pointed to an annual reduction of the *public* debt, to the amount of two hundred and fifty millions of dollars, when they know and *feel* that this immense sum has been needlessly taken from their pockets. Do the politicians think that the people are blind to the simplest facts; or that they are so credulous as to believe in the wonderful statesmanship of imposing burdensome taxation in order to make unnecessary payments? Fifty millions a year of reduced debt will equally well sustain our national credit. The people also demand a purely revenue tariff. They now suffer under high tariff exactions, which increase the cost of living, while actually diminishing the revenue of the Government, by the injury done to certain branches of manufacture, and limitation of our commerce. Furthermore, the people insist on a genuine and radical civil service reform, which, it is plain, will not be conceded by those now in power. The President shows no such interest to secure Congressional action in that direction, as he did to secure the annexation of San Domingo. His bosom friends in the Senate are the chief opponents of the system."

The same: "We had occasion to look into the *Missionary Herald;* and, running our eye down the monthly acknowledgment of contributions, we saw a donation of $1000 from a certain gentleman. There also lay on our table the *Home Missionary* magazine for that month; and, taking it up similarly, we met an acknowledgment of $500 from the same liberal donor. Very naturally, then, we looked into the *American Missionary* of similar date, and there stood that self-same name in the list of contributions, with another credit of $500. Unfortunately no more printed organs of benevolent societies were at hand, but, as we ceased our examinations, we felt warranted in a conclusion. It had been dividend-day with that good man; not a day when he had been receiving, but a day when, so to speak, in his corporate capacity, he had been making dividends! He had learned one great secret of happiness. He had embraced the privilege of himself becoming an institution, or the Directing Board of an institution, in which all manner of deserving objects were shareholders. They and he were partners in the business which he carries on. Being a systematic man, he evidently was accustomed to ascertain the profits of the business at regular times, and then to declare the appropriate dividend. We could seem to see the recent process, which had occurred at the opening of the New Year. He had said to himself; 'I must declare a ten per cent. dividend. There is the American Board of Foreign Missions; it has a hundred shares in my Company, and its dividend will be $1,000. The Home Missionary Society has fifty shares, and will be entitled to $500. Then the Freedmen, through their representative, the American Missionary Association, have also fifty shares, and they must receive their draft of $500.' And so we may imagine that he went through the list of his fellow-stockholders, chuckling quietly, with inward satisfaction, as he wrote out their drafts, that they were about to be made happy with their dividends. And no doubt they were."

Monday, June 17.

—In 1857 (the *Mirror* says) a carpet-bag was discovered on one of the abutments of Waterloo Bridge, London, containing human remains. A soldier, now in confinement in the military prison at Lucknow, has made a voluntary confession that he was the person who threw the bag over the bridge under the following circumstances:—"At or about 11-15 o'clock P. M., on the 13th November 1857, as I was passing along the Waterloo Road (London), I was stopped by two men, who asked whether I would like to earn a few pounds. I said yes. They then gave me a suit of women's clothing, and told me to put them on, also a thick black veil. I put them on. They then gave me a carpet-bag to carry, and told me to throw it over Waterloo Bridge into the Thames. At the time I had no idea what the bag contained, but I took the bag as I was told." The name of the soldier is W. M. Morriss. He is a private in H. M.'s 2nd Battalion, 1st Royal Regiment.

—*Lucknow Witness:* "We are sorry to see the *Intelligencer* taking an extreme view with regard to the persecutions which young converts may have to meet at home. As we said last week, we believe it a child's duty to suffer up to a *certain point*, but we should be very sorry to say that a child should *never* have the privilege of flying from

cruel parents. The *Intelligencer* says there can be no such thing as 'enforced apostacy,' and that 'the body may be tortured, racked, and torn, but the soul cannot be *forced* to surrender its faith.' This is true, but as a practical matter of fact it does not concern the present discussion very materially. We are not talking about the possibilities of faith, but the *rights of minors*. A child may endure being 'torn,' but is it his duty to do so when he has a chance to escape? We should unhesitatingly advise him to fly from torture if he could, and we think a Christian Government should be ready to protect him in such a case. The *Intelligencer* is naturally forced into another most objectionable position when it proceeds to admit that the true convert may be 'overborne,' and induced to deny his Master, as Peter did, but it tries to parry the force of this admission by asserting that 'in all probability' he will rise again '*all the stronger for his fall.*' This is extremely weak talk, and is not worthy of so grave a subject as the one under discussion.

"It is best to take a calm view of both sides of the case, to admit obvious facts, to avoid sentimental platitudes, and to keep in view our past experience with such cases. In almost any case the convert will have enough to suffer, but we should advise him to remain with his parents as long as possible. We do not, however, think it a Christian's duty to suffer actual persecution amounting to bodily torture if he can possibly escape from it, nor do we think Missionaries should be indifferent to the sufferings of those who are dear to them by the ties of a common faith. A point may easily be reached where endurance ceases to be a virtue, and where the child is absolved from allegiance to those who have ceased to act as parents."

—The *Times of India* hears there is a talk of dispensing with the big troop-ships that perform the transport service. The five ships cost £1,173,752.

—Same: "The Lieut.-Governor of Bengal has lately been turning his attention to the education imparted in the Calcutta schools and colleges, and he is not at all satisfied with the state of things obtaining therein. His last act was to send for all the books read by the boys attending the Hindu and Hare Schools, which, after a careful perusal, he returned to the Principal of the Presidency College, along with a letter several pages long, recommending many changes, and pointing out among other things, the unsuitableness of the 'Progressive English Readers' used by the scholars, and known as 'Douglas's Series.' Mr. Campbell possesses some of the properties ascribed to the elephant's trunk, which can either pull down a tree or pick up a pin. Or perhaps it would be more appropriate to liken him to a Nasmyth steam hammer, which can either flatten a thick piece of solid metal at a blow, or crack a walnut without injuring the kernel. It is all the same to him whether he is administering a wigging to the Revenue Board, or suggesting an improvement in school books, so long as he is doing what he believes to be his duty."

—A body of lascars living at Colaba, resisted the serving of a summons on one of them, and a great row ensued between them and the Police. About a dozen of them have been fined and one imprisoned.

—*Punjaub Times:* "We should be sorry to believe that Christianity, as a proselytising creed, is dead or dying, in spite of the poor results in India. We therefore prefer to believe that there are weak points in the mission work which good men must set themselves to discover, even though their discovery forces on them the conviction that an entirely new system is necessary, a system which may involve to many the giving up of fine bungalows, white neckties, convert servants, good salaries, and easy routine life. For our own part, we believe that good as mission schools are, for instance, they are not mission works. They are a shirking of the open battle the missionary is pledged to fight. They are good schools because the missionaries are well educated men, but for that also they are the more wrong, for they are rubbing their intellect against the weakest members of the heathen community, instead of with confidence matching themselves with the leaders of society. They would only meet with rebuffs, and perhaps annoyance, would they? Perhaps so, but so did all successful missionaries of whom we have ever read.

"We do not wish to condemn missionaries, but the Indian system, which we think is wrong essentially, and which places good earnest men in a false position. They are sheltered by the presence of *sahib-logue*, and the conquered people, led by the conqueror wherever he wishes, positively despise his efforts to interfere with their prejudices. Even the Government are terribly afraid of the charge of proselytising, and treat the natives as a foolish mother treats a spoiled child, handing it china cups, table ornaments, and even her watch to play with only to keep it quiet.

"Let us therefore make a suggestion to those who are in earnest about spreading the Christian faith. Let one or two missionaries,—not of the 'preparatory' persuasion, who complacently teach for the Entrance Examination, and rejoice over that blessed place Madagascar—let one or two missionaries relieve themselves from the shelter of the Indian Government and plunge into Cabul and Persia, as Paul did into Asia Minor, let them preach the Gospel there and support themselves by either merchandise or some handicraft that will provide a living for them (they have the example of a famous *tent maker*, a good trade for a traveller in an eastern country), let them live as Vambery did, and forget all about broadcloth and regular salaries; then in the caravans, in the bazaars, in the serais, and by the wells let them preach, not metaphysics, but the simplest truths. They would meet much hardship no doubt, and perhaps get killed. They must expect that, but others would follow, and with missionaries really recognising the power of their faith, the power by which the early missionaries succeeded, missionaries who would not turn back from the work, as John did from Pamphylia, a great work doubtless would be soon initiated."

—*Bombay Gazette:* "Mr. Maule, a guard in the employ of the G. I. P. Railway, died of sunstroke, on the 1st instant, in the break of the train he was in charge of from Hurdah to Khundwa."

Another guard, named Temple, died on the 7th at Hurdah. Many Europeans have been dying of heat-apoplexy in the last fortnight.

Tuesday, June 18.

—"The fears," says a Calcutta contemporary, "which we ventured to express some weeks ago in regard to the Santal Pergunnahs, are, we understand, in a fair way to be realized. The *mahajuns* over a large tract of country have positively refused to make any advances this year, and the Santals are already on the verge of starvation. The Government has refused to take the place of the *mahajuns*, but instructions have been issued, it is said, to employ on relief work any Santals who may be actually starving."

—The yield at the diamond fields is decreasing.

—*Bombay Gazette:* "For some time past the illuminating power of a jet of gas in Bombay—even from the Gas Company's patent burners—has been little more than that of an ordinary tumbler butty, and complaints are general regarding it. The gas manufactured in Bombay is so frequently of a low illuminating power that there must, we imagine, be either something defective in the machinery or apparatus of the Gas Company's works, or there must be great negligence on the part of some of the employés. Better far have no gas company at all and return to the old style of lighting than to be induced to depend upon what so often shows itself to be a 'broken reed.'"

—In the beginning of the month a native went to Benares, where he gave himself out to be the agent of a Madras Rajah, and bought jewellery and other articles from various shopkeepers till he ran up a bill of Rs. 1,48,000. He paid this sum in Rs. 1,000 notes of the Madras Circle. Six of these notes have been discovered in Bombay by the police, who telegraphed to Benares describing them, and received answer from the authorities there that all the notes were of the same size and make.

—The issue of *Indian Abuses* has been stopped for the present.

—We notice in an Australian paper that a man was brought up on a charge of being drunk, but was remanded to gaol, as he was *not sufficiently sober to attempt a defence.*

—The senate of Iowa have passed a liquor bill which had been previously adopted by the House of Assembly, and the popular veto power is so provided for that no licence to sell liquor can be obtained by any person unless he first obtains the signatures of a majority of the votes of his township, town, or ward; and even then he must give bond, to pay all damages that may result.

—Mr. Plimsoll has been telling the House of Commons that the Maine law has proved a failure in America. No man knows more about the matter than Neal Dow, and here is what he writes to the *Alliance News* from Portland, Maine: "At the time of the enactment of the Maine law, the liquor traffic in all its branches existed openly in Maine, as it now does in England, but it came instantly to an end, for the law by express provision went into operation immediately upon its approval by the Governor; no day of grace being allowed to the liquor dealers to dispose of their stocks, wholesale or retail, except by sending them away to those other states and counties, the governments of which allowed them to be sold to their people.

"The law was generally enforced well throughout the State, and the immediate results of it far exceeded the most sanguine expectations of its friends. Within four months after the enactment, the House of Correction for Cumberland county was empty, and the gaol of that county had but five prisoners in it, and three of them were liquor sellers, imprisoned for violation of the law.

"In 1855, by a singular coalition of political parties and fragments of parties, the law was repealed, and a licence law substituted for it; but at the next election, the coalition was defeated by an overwhelming majority, and the Maine Law was re-enacted and submitted to the people for their approval by a popular vote, which was more than four to one in its favour. And from that time the prohibition of the liquor traffic has been the settled policy of the State. In large districts of the State that traffic was suddenly and thoroughly suppressed, and has never been revived. But during our great rebellion the grog shops sprang up again in some of the larger towns, and the trade was carried on with more or less caution and secrecy; and the law from that time has been enforced in these towns capriciously, but in no part of the State was the trade carried on to anything like its former extent.

"At the last session of our Legislature, which commenced in January of the present year, the Governor, in his message, recommended the adoption of some additional provisions of law, in order to secure the more active and uniform enforcement of the statutes against the liquor traffic; and the Legislature without any petition whatever from the people, adopted the Governor's views, and, as the result of it, we are without grog shops of any kind in this city to-day, and have been so since the first week of the operation of the new law."

This new law has a "summary damages" exactment. Here is a sample of the operation of this enactment: In a neighbouring town a man went home in a violent fit of intoxication, and abused his wife, knocking her down and otherwise injuring her, breaking up the furniture of the house—the chairs, table, minor crockery and glass ware, and the cooking stove. The police arrested him in the midst of the row, put him into the gaol until the next day, when he was taken before the court. The rum seller of whom the madman had his liquor was arrested and fined fifty dollars and costs for selling it, was sentenced to twenty dollars fine for the assault on the poor wife, and twenty dollars damages to her for the beating she suffered, and to pay for new furniture, article by article, in place of that which the rum-crazy victim of his trade had destroyed.

Wednesday, June 19.

—The English Mail of May 31st arrived early this morning. Heads of Intelligence: Fresh complications have arisen in Spain. It is stated that the King and the majority of the Ministers disapprove of the Amnesty Convention which Marshal Serrano has concluded with the Carlists, and that the Marshal will probably be unable to remain at the head of the Ministry. General Echague has replaced him as Commander-in-Chief. A disolution of the Ministry is considered probable.

An animated debate has taken place in the French Chambers on the discussion of the Army Bill. The Duc d'Aumale addressed the Assembly in a lengthy speech, which was received with great applause. The debate upon the bill has closed.

Herr Wagner, the German composer, has held a great musical festival at Bayreuth, in Germany, which lasted three days, and was attended by a large number of the musical Profession from various countries.

The Prince of Wales has had a very narrow escape from what might have been a fearful accident, in Paris, by the horses running away with his carriage as he was about to enter it. The vehicle was dashed to pieces.

An application has been made to Vice-Chancellor Wickens, for an order directing that the two bills filed by the Tichborne claimant to obtain possession of the Tichborne and Doughty estates be dismissed. The motion was ordered to stand over for a week.

Mr. Stephen Cave will, on June 21, call the

attention of the House of Commons to the failure of the European Life Assurance Society, and will move a resolution.

Mr. Knott, late private secretary to the Nawab of Bengal, has made a claim in the Court of Queen's Bench on the Nawab of Bengal for £100,000 for services rendered to him to enable him to establish his claims against the British Government. Judgment was recorded in favour of the Nawab.

Mr. Justice Keogh has given his decision in the Galway election petition trial, which has resulted in the unseating of Captain Nolan on the ground of undue influence and clerical intimidation. The judge severely censured the priests. A lady has been shot at Rathgar, while opening the door of her house. The outrage is considered to be agrarian.

General Warren, Bengal Army, has been declared bankrupt. The creditors agreed to a proposal to set aside £800 per annum until the debts are paid in full.

OBITUARY: Lord Hotham; the Duke of Bedford; the Hon. P. Bouverie; Lord Dilling and Bulwer, G.C.B.; the Hon. E. S. Gifford; the Princess Augusta of Schleswig-Holstein; Surg. R. Wight, Mad. Ret.; Capt. R. Watts, Mad. Ret.; A. H. Forrester, Esq. (Alfred Crowquill); Col. J. Carpendale, Mad. Eng.; Sir Edward Gooch, Bart.

Mr. Seward, the American statesman, is writing an account of recent travels.

The brig *Abbie Clifford*, of Stockton, left Pernambuco on March 27, for New York, with a cargo of sugar. On the second day out Gustave Johnson, a seaman, was taken sick with yellow fever, and died on April 1st. Allen Smith, another seamen, died of the same disease on the 9th, and the steward, J. J. Fay, also died of fever. Captain Clifford, the officers, and the majority of the crew were prostrated by the fever, and notwithstanding all the devotion and attention of Mrs. Clifford, the wife of the captain, the chief officer succumbed and died. After his death Mrs. Clifford took sole command of the vessel, navigated it and brought her sick husband and remainder of the crew safe to New York, where the brig was placed in quarantine. Above Cape Hatteras the *Abbie Clifford* encountered a terrific north-east gale of five days' duration, which split the sails into ribbons and carried several spars away, but Mrs. Clifford appears to have been fully equal to the emergency. It appears that she has been at sea several years with her husband, and has made most of the calculations during that time. Had it not been for her attention to duty and her mathematical knowledge, there is scarcely a doubt that the *Abbie Clifford* would have been recorded in the list of missing vessels.

—In confirming the sentence of penal servitude for life on Private Kimmage, for shooting at Serjeant Powell, at Morar, the Commander-in-Chief in India says: "It should ever be remembered by the British soldier, that his arms are a sacred trust, committed to his honour for use against his country's enemies, and that to use them against a comrade is the base and dishonourable act of an assassin."

It would be much easier for the soldier to remember this if in time of peace he were not supplied with ammunition.

—*Indian Statesman:* "The late Colonel H. G. Roberts told us some twenty years ago, that he was the sole survivor of six persons who had died of hydrophobia from the bite of the same dog, and that rightly or wrongly he attributed his escape to drinking a wine glass full of vinegar every morning upon awaking. The other five persons who were bitten at the same time, died within a very few weeks afterwards."

—A European was lately found dead in the train at Howrah—Mr. J. Holloway, an indigo planter of Tirhoot. He was on his way to Calcutta for medical advice,

—Heads of intelligence in the *Overland China Mail*:—

JAPAN. The Jinggisho, or Department for the Shinto gods, has been abolished, and a new department of Religious Instruction established instead. The worship of the Micado's ancestors will in future be carried on inside of his palace for his own behoof only.—The abbots of the Buddhist temples have been made nobles.—The Government has decided to destroy the temples of Shiba, some of the most beautiful architectural remains in the country. The foreign journals are protesting.—The results of the recent census (35,000,000) are questioned; from 18 to 22 millions is said to be the true figure.—The Governor of Yedo is persecuting Christians.—The opening of the railway has been postponed.

CHINA. Swatow has been suffering from drought. —Prince Kung's memorial respecting the position of foreigners has been posted by the Chinese at the gates of Shanghai.—The Hankow tea market has opened.—Interesting details are published of the North China coal fields.—The Cantonese authorities are building new forts below the city, and arming them with Krupp guns.—Mr. Hart and suit have proceeded to Hainan to open the port of Kiung Chow.—The new Bank of China will commence business on the 1st January next year.—Imperialist successes over the Mahomedans are reported from Kweichow.—Mr. Seward, U. S. Consul General, has been presented with a complimentary address on leaving Shanghai.—The river is rising rapidly at Hamkow.—Baron von Richthofen has been stopped in his Yunan explorations; he returns to Spanghi.—Steps are being taken to clear away the barriers in the Canton river.

HONGKONG. Three coolie ships have left Macao during the past fortnight, with a total of 1,486 coolies.—A German house is about to start a line of coast steamers.

THURSDAY, JUNE 20.

—Mr. Maidment has been appointed Deputy Collector and Magistrate of Sattara.

—The Marine Court at Madras appointed to inquire into the causes of the wrecks at the recent cyclone, has suspended, for ten months, the certificates of the Captains of the *Hotspur*, the *Robert Seppings*, and the *Armenian*, and for fifteen months that of the Captain of the *Invershire*.

—Reuter's Australian Express; Melbourne, May 22: "The Victorian Parliament met on the 30th of April. The Government was challenged by an amendment on the address complaining that the question of education had been omitted from the Governor's speech. After a fierce debate, extending over several nights, the amendment was rejected by a majority of two. Another amendment was immediately tabled condemnatory of certain Government appointments, and expressing a direct vote of want of confidence. It is probable that the Ministry will be beaten by a small majority, but they are strongly supported by the public outside, and it is anticipated that they will appeal to the country.

"The Treasurer, Mr. Berry, has resigned in consequence of certain charges brought against him in reference to an alleged improper appointment. The matter is under investigation by a Select Committee. A provisional contract has been entered into for a monthly mail via New Zealand and California, Victoria paying an annual subsidy of £32,500, and New Zealand £27,500: the terms are not approved of, and the contract is not likely to be ratified. Very little progress has been made with the Overland Telegraph in consequence of unusually heavy rains.

"There have been serious disturbances in Fiji. A vigilance committee has been found in opposition to the Government, and several officials have been violently assaulted,"

—*Times of India:* "We learn from Surat that out of about 300 boys in the High School, some 15 only had escaped the terrible dengue fever."

—There are 200,000 bales of cotton now in Bombay.

—*Asiatic:* "Priestly influence has received, it is to be hoped, a severe blow in Ireland. Judge Keogh has unseated Captain Nolan for Galway, and in so doing passed a scathing censure on the clergy and prelates who, in the ardour of their political zeal, did not hesitate to defile their celestial armoury with the most blasphemous weapons. The judge concluded his remarks by saying that he should 'report' the bishops and priests implicated to the House of Commons."

—There have been recently 105 deaths by Cholera in Nassick.

—*Bombay Gazette:* "Dengue Fever has lately been prevalent at Ahmedabad, and the natives generally believe that the pain is caused by demons, whom they are anxious to propitiate by offerings through Brahmins. It is said that about Rs. 50,000 must have been spent to provide such offerings."

—In the same is an account of a visit to Toolsee, concluding thus: "I mounted a grey, and turned for Bhandoop, reflecting how strange it was that hills I now saw green would soon be covered or made islands, that the valley, now moving with bullocks and carts, would soon be invisible, that those fine Palmyra palms, these banians, these teak saplings, even those jungle shrubs, the haunts of lizards, snakes, and scorpions, would soon have to disappear before the rising waters of the Toolsee Lake."

Will all this decayed vegetation improve the quality of the waters?

—Thomas Newcastle, a patient in the Madras General Hospital, cut his throat with a table knife, and died immediately. He was suffering from consumption. He could not endure the pain, and 'fled to others that he knew not of.'

—Kuruda, the new Governor-General of Yezo, has, says the *Japan Weekly Mail*, since his arrival, arrested and imprisoned all Japanese who profess Christianity, the converts of the Russian Mission. The Russian Consul has energetically protested.

—Lieutenant Sydney Smith Haldiman Dickens, fifth son of the late Charles Dickens, died on board the steamer *Malta*, on the 2nd May, on his way home from Bombay.

FRIDAY, JUNE 21.

—A telegram brings news of the death of Colonel Sykes. He entered the Bombay Army in 1804, and left India in 1831. In 1840 he was elected as a Director of the H. E. I. C. S., and again in 1860. He was chosen as Lord Rector of Morischal College and University, Aberdeen, in 1854. In 1855 he became chairman of the E. I. C., and this honour was re-conferred upon him in 1856 and again in 1860.

The *Bombay Gazette* says: "From his pen alone issued some sixty papers on scientific subjects, and the students of geology, ancient and natural history, are much indebted to his learning and research. Colonel Sykes represented the Liberal interest in Parliament, and was first returned for Aberdeen in 1857."

—Mr. E. H. Aitken, of the Deccan College, has written a poem entitled "Suttee," which has obtained the Homejee Cursetjee Prize.

—Deaths last week, 363. By Small-pox 57.

—Mr. Wordsworth has succeeded Mr. Chatfield as Principal of the Elphinstone College.

—Dr. Carpenter on Competitive Examinations: "Being a practical man, he had the curiosity to test candidates physically as to their actual knowledge, and the result was that the great majority of those able to retail with fluent accuracy the definitions, &c., of the text-books, evinced a total inability to apply the knowledge they seemed to possess so perfectly. He even found them unable to distinguish between mammalian and reptilian skulls when actually placed before them. The information got up was, in reality, exclusively verbal. Candidates thus prepared must often pass, and even obtain high places on the list, but their skill is purely mnemonic, and such persons are not at all fitted for the responsible posts they have often to fill in India."

—"A plain man" asks in the columns of the *Times of India*, "how is it that with our churches, our padres, our preaching, our crosses, our ritual, our sacraments, our revivals, and much more of this kind of agency, there is so little love of man for his neighbour, so much over-reaching, very closely resembling sharp practice? * * * The 'moralities' are all askew under our boasted civilization, and our preachers and teachers do very little indeed to set people right. It is all faith and personal safety they preach. We want a 'change of heart' towards man as well as towards God; but that is a doctrine which is thought heretical. It is true nevertheless, and this also, that the hard and selfish man brings as much woe on himself by his proud treatment and supercilious neglect of his fellow-man, as by any such treatment of the Creator."

The *Indian Statesman* commenting on the above, says: "There is much painful truth in these reflections. The late Professor Maurice ascribed the prevailing 'selfishness' of the age, to the shallow orthodoxy of our pulpits. Thus, protesting against the popular notions concerning 'the last judgment,' he says:—'I do not conceive that earnest devout men would have derived the least support from the anticipation of standing before Christ on some distant day, if they had not believed they were standing before Him in their own day. They were sure that for them the judgment was already set, the books already opened: that they were every hour of their lives in the presence of One who knew the intents of their hearts.'"

Selections.

DIFFICULTIES OF THE PENTATEUCH.

I DO not fail to perceive that there are difficulties in connection with the account of the Exodus from Egypt, as well as in what follows, which it is not easy to solve. But on the other hand, greater

difficulties seem to me to arise from the rejection of the narrative than from its acceptance. Certain facts of life have to be dealt with:—The Jew is amongst us; he is before our eyes to this day as one of a scattered nation, mingled with, yet separated from, all other peoples; and what he is and has been must be accounted for in some other way if his own sacred records be discredited. The ancient Egyptian, the Assyrian, the Greek, the Roman, no longer exist in their so-called descendants. The Jew only remains, the same man, in no way materially differing from what his fathers were in the wilderness. A perpetual and unflinching witness to the unity of God, he *claims* for his nation a special position in the Divine sight; and the claim is to some extent justified by the fact that while at different periods he has been far behind other nations in the ordinary affairs of life, he has always been immeasurably above them in everything that pertained to the knowledge of God.

He only has *a past*, which stretches back to the very infancy of the world; he alone has, in his own belief at least, *a future*, in comparison with which that of other nations fades into insignificance. I cannot disregard these peculiarities, or conceal from myself the difficulty of finding any rational explanation of them, if I reject the account of the birth, training, and settlement of the nation which is found in the Bible. If we deny the springs, we must explain the streams. After making every possible allowance for exaggeration or mistake, it seems to me impossible to deny that the Jews stand alone among the nations, and that an entirely new element has in their case been introduced into human affairs.

The admission of Jewish miracles, however, is no reason for considering everything miraculous in their history that is unusual or not easily accounted for. *How* such a mixed multitude as the Israelites were, could ever be got out of Egypt and manipulated at the will of Moses, is scarcely less surprising than that they should have got through the Red Sea on dry ground. Resort to miracle here, however, would not be allowable. Nor is it needful.

Moses and Aaron, before they went to Pharaoh, 'gathered together all the elders of the children of Israel,' and did signs *in the sight of the people*, in consequence of which the people believed, bowed their heads and worshipped. Now whether they were a million or two millions in number is of no consequence. The thing said to be done could only be accomplished on the supposition of a very well-ordered organization, the people being represented by their Elders. But if they were, as seems clear enough even while in bondage, not a mere rabble, but "an organic mass," divided into classes or families, with their appropriate heads and leaders; if it can be shown that they had even then "the instinct of order;" and if it be true that they were led by a man singularly gifted with the power of government; the apparent impossibility of moving so great a multitude ceases to be the insuperable difficulty that some have made of it.

Further, it should be borne in mind that the people were anything but ignorant and helpless—"They had become wealthy, not in herds only, but in all kinds of personal appointments; they possessed the costumes and decorations of superfluous wealth. The mechanical and the decorative arts had long been in practice among them; quite familiar were they with the luxuries of an advanced material civilization, and they were adepts in the laborious arts of common life. Their moveable wealth and the appurtenances of rank they brought with them. These were the visible or exterior conditions of the ousted multitude."*

The objections that have been raised by Dr. Colenso and others to many of the details that are given are not of much weight. What is called the spoiling of the Egyptians need not be regarded as an immoral act, since it is evident that no deception was practised, as no one expected the people would return into bondage.† The superstitious terror which distracted the Egyptians after the death of their first-born, would of itself naturally lead them to press upon the Israelites whatever they needed, perhaps feeling, as they urged them to depart, that their gifts were but a partial payment of what was due for unrecompensed labour.

The arithmetical calculations of the Bishop are surely somewhat childish. To sit down and prove by measurement, as he has done, that—say a million of people, could not stand in the door of the tabernacle of the congregation, or hear the voice of Moses, seems quite needless. It is obvious enough that the people must have been dealt with through their representatives. We may in like manner be quite incapable of showing *how* the vast flocks of cattle they took with them were sustained, but it is evident enough that if they went out of Egypt they were sustained. Be that as it may, it is clear that the whole narrative must stand or fall together. It is either, as a whole, historically true, or absolutely unworthy of a moment's notice. I feel obliged myself to regard it as an authentic record of transactions which were unmistakably supernatural.—*Sunday Morning.*

* "Considerations on the Pentateuch." By Isaac Taylor.

† The English translation has led people astray by using the word 'borrow.' The Hebrew word simply means to ask, without any implication of a promise to give back. 'Ask what I shall give thee,' said God to Solomon, the same now being used.

Miscellany.

—At the recent meeting of the *Congregational Union*, the Rev. S. Hebditch read a paper on "Genuine Revival." The following is an extract:

'I do hope and I do expect that a general and permanent increase of spiritual life will take place, and for these reasons. Progress is the law of God's Kingdom. Abraham stood higher than Enoch, Moses than Abraham, David than Moses, Daniel than David. All the prophets were surpassed by John, and the least in the kingdom of heaven was greater than he.

During the preliminary dispensation great forces had been preparing, and at the Advent and Pentecost a general upheaval took place, which raised the moral level of the world. Since then no considerable gradient or mountain-birth has been observed. But we all expect a latter-day glory, wherein for brass there shall be gold, for iron silver, for stones iron, and for wood brass; and beyond that we look for that wondrous state where, in the sunless and moonless New Jerusalem, the redeemed shall walk for ever in the light of the Lord God Almighty and the Lamb. A revival, therefore, would be in harmony with the history and the prophecy of the kingdom of God.

I do not forget the difference there is between the growth of an individual and the growth of a community. The personality of the individual is constant. The *personnelle* of the Church like the water of the tidal wave, changes every hour, and changes to her disadvantage. She loses her best, and gains her weakest. Her loss is by deaths, her gain by births—that is, by babes.

Yet communities do grow. A million Englishmen to-day represent more intelligence, more wealth, more human life, than a million Englishmen of any past century. Should not a million Christians of to-day represent more spiritual life than a million Christians of any previous age? An old Christian is a riper, richer work of God than a young Christian. Should not the old Church of the nineteenth century be a riper, richer work of God than the young Church of the second?

Do all the traditions, experience, and achievements of the past count for nothing? The reasons for faith multiply: should not faith increase? The proofs of God's love grow clearer; should not love be stronger? Ten thousand saints leave the earth every year, and all shout down to us as they ascend—'The best of laws! the best of Masters! faithful, loving unto the end.' Should we not be better servants? Especially as the counter proof is going on at the same rate. The world is evincing its emptiness, and non-Christian systems their falseness, just as the fulness of Christ and the truth of Christianity become more assured to us. Must there not be progress in the intelligence, conviction, consecration, and holiness of the Church? Must not the latter day glory be an intenser as well as a wider light? Wider, *because* more intense.

I ask the question hopefully, because the *demand* is urgent. From all points of the Christian compass—from the world itself—there comes a cry, with a unanimity and urgency that are surprising, for a higher style of religion, a clearer intelligence, a warmer heart, a simpler aim, a loftier conception, a more steadfast will to do God's will, in all Christians. Now demand does not wait long for supply. Is there a market, there will be wares. Is there a carcase, there will be the eagles. Is there a Leo or a Tezel, look for a Luther. Is there a Charles, expect a Cromwell. Does a man fall from the rigging, ten brave comrades are after him, at the peril of their own lives. Does the age want a more real and heavenly race of Christians? The demand is a prophecy. They will come.

These, however, are slight grounds of hope, compared with the last and chief that I shall mention, namely, the *adequacy* and *availableness* of the *Holy Ghost*. If my thinking on this subject has brought to any deep and abiding conviction, it is this: that it is the Spirit that quickeneth.

A NEW PENTECOST IS INDISPENSABLE.

Free trade was the Pentecost of commerce. Steam was the Pentecost of locomotion. Telegraphy is the Pentecost of correspondence. But the Pentecost which the world most wants is a second gift of the Holy Ghost. This is the only force to cause the great upheaval. More mighty, more beneficent, more divine than the grandest geological heavings, is the power of the Spirit of God, which lifts the whole terrestrial Church nearer to heaven.

The revival of religion is therefore no less the simplest than the sublimest of problems. Its Author is the Holy Ghost, its condition is prayer. The resources and grace of the Spirit are adequate, and our Father will give the Spirit to them that ask Him. When He has done for us exceeding abundantly above all we ask or think, it will be by a power not other than, but 'according to that which worketh in us.'

With the steadiness of a rule, which puts us much nearer to the law of spiritual than of natural storms, revival follows prayer. The great Hebrew revival, the first in history, followed upon the ten thousand cries which left the brickfields of Egypt as groans, and entered heaven as prayers. Before that cascade of glory, which fell from the hills of heaven, and filled and flooded the new-made temple, Israel was hushed in prayer, led by him who, in the litany of urgent importunity, said, 'Hear thou in heaven, and when thou hearest, forgive.' That warm breeze of mercy which thawed the ice of captivity, and sent Israel home with joy to their own coasts, was put in motion by that praying patriot who *thus* panted after God—'O Lord hear; O Lord, forgive; O Lord, hearken and do; defer not for thy name's sake, O my God!' Before the advent there were they that looked for redemption in Israel: and the Lord whom they *sought* came suddenly to his temple. Pentecost crowned ten days of continuous prayer. This is the rule! there may be exceptions. There may be a coming of the Spirit without a seeking. There is never a seeking without a coming.

I profess my deep and sorrowful conviction that all the defects which we deplore in the Church of our day result from one cause—

RESTRAINED, DIMINISHED, HASTY, JOYLESS PRAYER.

The hard-kneed race of Christians is gone. How seldom are we by the fascination of prayer 'detained before the Lord.' How hard it is to begin, how easy to leave off! How embarrassing, how tight an act it is! How seldom does our soul melt, and flow out into God! Confession, how conventional; intercession, how restricted; pleading—who of us knows how to *plead* with God? Look, on the one hand, at the sublime nature of prayer, its reasons, encouragements, examples, and possible issues, and, on the other, at the actual praying of the modern Church, and it will appear contemptibly poor. Three or four hours of devotion a day, possible to Luther, to Doddridge, to George Muller, may not be possible to us; but are the habits of our men, who cut short their morning prayer because of business, and their evening prayer because of fatigue; of our youth of both sexes, who lie so late, and linger at the toilet so long; of all those who know nothing of crying at noon to God, and nothing of special seasons of prayer—are these worthy disciples of Him who prayed about everything; who rose up a great while before day, and went out into a solitary place, and there prayed, who more than once tarried all night in prayer to God, and in whose prayers there were strong crying and tears, and agony and bloody sweat?

Is there an unrest that shall be followed by perfect peace? The Lord give me that trouble. Is there an emptiness that shall be filled with the Spirit? God give me *so* to be poor. Is there a sorrow that shall be turned into the joy of the Lord? Let such tears fall from these eyes. Is there a praying that shall cause God to rise, and light up his Church below with his all-quickening presence? Then whatsoever prayer it be, whatsoever its faith, frequency, fervour; be it the prayer of the closet, of the special hour, of the fast; be it the concerted prayer of the little company, or of the Christians of a continent; be it the prayer of ejaculation; be it *all* prayer and supplication: then the Lord teach us *so* to pray."—*The Christian.*

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—*The Advance*, April 18.—It is good to read this account, which pastor Kincaid, of Leavenworth, gives us of the wonderful work of God in Kansas:

Christian people at the East have learned little as yet of these gracious outpourings over a whole State. Those concerned in the revival have been happily too busy to write the news. But the work accomplished among the churches of Kansas during the last three months has scarcely been excelled in extent and power by any similar manifestation in modern times.

Much self-denying preparatory work had indeed been performed, and there was a general feeling last autumn among the Christians of the State that good things were in store for us; but the instrument of blessing immediately employed was that devoted servant of Christ, Rev. E. P. Hammond.

Mr. Hammond commenced labour during the first week of January in Kansas City, a town, which, notwithstanding its name, is found on the Missouri side of the line. The gracious work that was here accomplished paved the way for a more glorious success in Kansas. All denominations in Kansas city united in the meetings. Christians were revived, backsliders reclaimed, and hundreds of hardened sinners, among them drunkards, gamblers, and prostitutes, yielded to the power of the Gospel. Men and women who had been professing Christians at the East, but who for years had carried their letters of dismission in their trunks, began to search out those long neglected documents, and present them to the churches.

In Leavenworth, a city of 22,000 people, three weeks before the advent of Mr. Hammond, daily union meetings had been held with encouraging results. The spirit of revival seemed to be in the air, and in the very first meetings of the evangelist the cloud that was big with mercies broke upon us. The work that was here done cannot be told in figures. Last Sabbath 104 united with the First Congregational Church, and others are yet to come. The other churches, Presbyterian, Methodist, Baptist, and Congregationalist were blessed in proportion. But the most substantial fruit of the revival consists in the quickening of Christians themselves, and the additional moral power which religion has gained in the community. Before this blessed work, Christians were worldly, inactive, dead. Riches, politics, and vice swallowed up everything, and the power of religion was neither valued nor feared. Men began to say in their hearts, "there is no God," and even professing Christians to deny the reality of the new birth. But now everything is changed. The work reached the outcast and abandoned. Saloons, houses of ill-fame, the County Poor-house, the State Penitentiary, and the Home for Friendless Women were visited by zealous Christian workers. In the State prison, where above three hundred men are confined, an extraordinary scene was presented. A large majority of these prisoners were seen weeping, anxious for their souls. About fifty, the cautious chaplain thinks, have been hopefully converted. The fire spread, too, to the smaller towns around. One man walked sixty miles to be present at the meetings, and returned to carry the Gospel fire to his less favoured prairie home.

After leaving Leavenworth Mr. Hammond successively laboured in Lawrence and Topeka, the latter place the capital of the State. In these places similar scenes were enacted, but with constantly increasing power. In Lawrence the beautiful edifice of the Plymouth Congregational Church, into which two thousand people may be crowded, was wholly inadequate to accommodate the multitudes that flocked to the meetings. In addition, the largest hall in the city and other contiguous churches were occupied and filled. As a result of the revival an organization for evangelistic work was formed. Above twenty preaching stations in the vicinity are supplied nightly by different brethren, who volunteer to carry thither the glad tidings and labour for the salvation of souls. It is estimated that in this city, a town of eight or ten thousand people, above one thousand conversions have already occurred. In Topeka, it is said, the interest is still more remarkable.

Thus has the past winter been a glorious one for Kansas. Very few even of the smaller towns of the State but have experienced similar revival scenes. Religion has been the prevailing topic of discussion in the newspapers, in the streets, in the hotels and railway cars. Not only have whole families been renewed, but villages, towns, and cities wear a new aspect, and in the faces of the people whom you casually meet it may be seen that Jesus of Nazareth has been passing by.

And this great blessing we owe, under God, to our brother Hammond. If it be "some kind of spiritual quackery," we want more of it. It is a kind which God evidently owns and blesses. Mr. Hammond has had the hearty, unanimous approval and co-operation of the evangelical ministers of this State wherever he has laboured. Even the Episcopal clergy have worked with and endorsed him. A delightful spirit of union, without break or jar, has possessed all denominations during his presence with us. We make no criticism of his methods, no suggestion of modification or amendment. We have only to say that, through him, God has done great things for us, whereof we are glad.

TELEGRAPHIC NEWS.

London, June 9th: There is a lock-out among the builders in London.—*Obituary:* Colonel Sykes.

London, 14th: The German Bundesrath have adopted a Bill expelling Jesuits from the country.—Mr. Stanley, of the *New York Herald*, has arrived at Zanzibar. He left Doctor Livingstone alive and well.

Paris, 14th: Marshal Serrano and the Spanish Cabinet have resigned, and a new Ministry, under the presidency of Senor Zorilla, has been formed. It is affirmed that General Espartero will be appointed Commander-in-Chief of the Army in the North.

New York, 14th: The Democratic State Conventions are recommending the nomination of Mr. Horace Greely for the Presidentship.

London, 15th: Sir Barnes Peacock has been appointed fourth paid Judge of the Privy Council.—*Obituary:* General Carey.

Geneva, 15th: The Tribunal of Arbitration was opened to-day at noon, under the presidency of Count Schlopis. All the representatives and the *personnel* of England and America were present.—The meeting lasted one hour and a quarter, and was then adjourned till Monday.—Absolute secrecy on the debates will be observed.

Paris, 15th: Prussia has agreed to evacuate the occupied provinces on the condition that a portion of the indemnity still due be paid now, and that a guarantee be furnished for the payment of the remainder.

Madrid, 15th: The Cortes have been suspended and will shortly be dissolved.—It is reported that Senor Zorilla will now decline to form a Ministry, and that General Espartero has refused to accept the command of the army, alleging ill-health as an excuse.

London, 16th: At the sitting of the Tribunal of Arbitration at Geneva yesterday, Lord Tenterden demanded an adjournment until the Indirect Claims were settled. The American Representative replied that he had received no instructions. The Court will discuss the question of an adjournment on Monday.

17th: The official correspondence in the *Alabama* negotiations has been published. The amendments introduced by the Senate into the Supplemental Article are very moderate. Earl Granville's objections chiefly relate to their prospective application.—The Lords are discussing the Ballot Bill, and have adopted several probably fatal amendments, introduced by the Duke of Richmond.—*Obituary:* Doctor Norman Macleod.

Geneva, 17th: The second meeting of the Arbitration Tribunal was held to-day. The Representatives of England and America were present during the first part of the debate, but the Arbitrators afterwards deliberated alone. The Tribunal has been adjourned till Wednesday next. The result of the discussions is at present entirely unknown.

London, 18th: In the House of Commons last night, Mr. Grant Duff, in answer to a question put by Mr. Crawford, said that the purchases of Bills by the Bank of Bengal on behalf of Government were insufficiently authorised. It was unnecessary, however, to cancel them, as orders had been issued to prevent a recurrence of the same, and the purchase will not interfere with the fortnightly biddings.—The Agricultural Bureau in America reports an increase of 13 per cent. on the average American cotton crop, and states that the condition of the plant is nearly equal to the average.

Paris, 18th: The negotiations between Count Arnim and M. Thiers are progressing favourably.

New York, 18th: The Washington Cabinet have decided to acquiesce in an adjournment of the Geneva arbitration rather than take the responsibility of a failure of the Washington Treaty by a refusal.

London, 19th: The Lords have adopted, by 42 against 39 votes, the motion of Lord Abinger to appoint a Royal Commission of Inquiry into the injustice of the proposed supersession of Captains of the late purchase corps by First Captains of the scientific corps.

Geneva, 19th: A meeting of the Arbitration Tribunal was held to-day, but it was again adjourned till Wednesday next. Absolute secrecy is still observed regarding the debates. Appearances are, however, favourable to an arrangement being arrived at.

PASSENGERS SAILED.

(Additional) per P. and O. Str. *Khedive, 14th June:*

For Southampton.—Mr. J. Francis; Mr. Attwood; Mr. R. A. Lloyd, and Mr. Deighton.

For Brindisi.—Mr. Roman.

Per P. & O. Str. *Peshawur, 21st:*

For Southampton.—Capt. Vincent Wing, R.A.; Lieut. Barrow; Miss Hailes; Mr. W. Desson; Mr. J. W. Kinnear; Mr. W. Whitson; Mr. Driver; Mr H. Brown; Mr. Thos. James; Mr. and Mrs. A. H. Bennett; Mrs. Gale and two children; Mr. J. Briggs; Mr. and Mrs. J. O. Hay; Mr. R. Sanderson; Mr. M. H. Hekin; Major and Mrs. Britten and four children; and Lieut. Huddart, R. A.

For Brindisi.—Capt. E. N. D. LaTouche; Mr. and Mrs. Robson; Mr. Cosmo Innes; Mr. and Mrs. A. H. Giles; Mr. J. C. L. Laipott; Mr. A. Breul; Mr. A. Blascheck; Mr. D. E. Arathoon; and Mr. Broome.

For Suez.—Mr. R. Coughey; Mahomed bin Suliman; and Mr. T. Knell.

PASSENGERS ARRIVED.

Per. P. & O. Str. *Sumatra, 19th:*

From Southampton.—Mrs. Rainey and infant; Mr. and Mrs. Havelock; Mrs. Biggs; Mr. Oliphant; Mr. and Mrs. Maynard, infant, and two children; Mr. Yates; Mr. W. Bannatyne; Mr. G. Silver; Mr. C. Seagrove; and Mr. C. Barton.

From Brindisi.—Mr. Evans, and Mr. Logan.

From Aden.—Mr. Baider and wife; Captain Morris; Mr. Astell; Mr. McArthur; Mr. J. Wiseman; Mr. J. Spears; 18 Rank and File, 5 women, and 12 children.

DOMESTIC OCCURRENCES.

BIRTH.

YOUNG—At Nágpur, on 21st May, the wife of Mr. W. Young, Free Church Mission, of a daughter.

MARRIAGES.

SCOTT—HALLIDAY.—At Waltair, June 6th, 1872, C. H. Scott, Esq., Lieutenant R. A., to Frances Catherine, third daughter of Colonel Halliday, H. M.'s Madras Army.—No cards.

JOHNSON—SMITH—June 19th, at St. Thomas's Cathedral, Bombay by the Rev. T. K. Weatherhead, Mr. John Johnson, Traffic Department, G. I. P. Railway, Sohagpoor, to Miss Elizabeth S. Smith.

DEATHS.

DREWITZ—June 6th, at Dharwar, Evelyn Ada, child of Captain and Mrs. N. Drewitz, aged 2 years and 8 months.

KENNEDY—June 10th, at Ahmedabad, of heat apoplexy, Capt. G. H. Kennedy, H. M.'s 3rd Regt. N. L. I., aged 34 years.

JOHNSTONE—June 10th, at Ahmedabad, the wife of Mr. Francis Johnstone, Fitter B. B. and C. I. Railway.

CREERY—June 11th, at Deesa, Captain Leslie Creery, 108th Regiment.

GODFREY—June 11th, at Hooblee, Dharwar Districts, Hugh Charles, the infant son of Captain C. W. Godfrey, Bombay Staff Corps.

NICHOLLS—June 12th, James Nicholls, son of Josh. Nicholls, H. M. D. Y., aged six months.

SCOTT—June 13th, at Asseerghur, John Scott, Captain and Deputy Commissary C.D., aged 67 years.

GRAHAM—June 14th, at Bombay, Eleanor Sarah, the beloved daughter of Alexander and Caroline Graham, aged 2 years and 7 months.

YOUNG—At Nágpur, on 15th June, Catherine, the wife of Mr. W. Young, Free Church Mission.

COWAN—June 15th, at Grant Buildings, Colaba, Andrew J., the infant son of Mr. Cowan., aged 13 months and 15 days.

LOBO—June 15th, at Belgaum, Ernest Joseph, the second son of Apothecary M. F. Lobo, aged 4 years and 7 months.

GALE—June 16th, at Sanund, Kattywar, J. Walter Gale, Esq. M.I.C.E.

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